



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

5. — *Report on the State of Education in Bengal. Published by the Order of Government.* Calcutta; G. H. Huttman. 1835. 8vo. pp. 137.

THIS Report is drawn up by Mr. W. Adam, of Calcutta, a gentleman well known in this country for his labors in the East. It is a document full of very curious information, most, if not all, of which will be quite new to American readers. It is evidently prepared with great labor, and embodies the results of minute and widely extended researches. The author, in the discharge of an important commission from the Government, has availed himself of every accessible source of information, and presented a picture of the state of education in Bengal, evidently delineated with scrupulous fidelity. It is a picture which must excite feelings of surprise and pain; surprise at the number and variety of schools which are scattered over that country, and pain that so little is actually accomplished, through their instrumentality, towards educating and elevating the native population.

Mr. Adam takes the districts of Bengal in order, beginning from Calcutta, and gives a systematic view of the means and institutions of education in each. The institutions may be divided into two general classes, namely, those established, managed, and supported by the native Bengalese, and those introduced by the English into the province. It appears from an authority cited by Mr. Adam, that throughout the provinces of Bengal and Behar, there is a village school to every four hundred inhabitants. This system of native instruction, considered in respect to its universality, is a striking phenomenon. But the character of the knowledge imparted by it is not such, as to afford the friends of East India civilization very strong ground of congratulation. The instructors are represented as generally incompetent men, and their offices and characters are held in great contempt; which is in itself an unerring mark of barbarism. The extent of the learning, acquired under the tuition of these personages, is to write their native language but imperfectly, and a little knowledge of agricultural and commercial accounts. Such, it is stated, is the general character of native schools throughout Bengal.

The efforts of the Calcutta School Society, which was formed in 1818–19, are represented as having been energetic and successful. They were the means of introducing many improvements, both in the manner of teaching, and the materials for the mechanical part of instruction.

Mr. Adam gives an extremely interesting account of the Hindoo Colleges throughout Bengal. The studies pursued in

these institutions are grammar, general literature, rhetoric, mythological poems, logic, and law. A small portion, only, of the students learn the Sanscrit. The means employed by the Mahomedan population to educate their children, though not inconsiderable, are by no means systematic.

The English residents have, of course, introduced, so far as they have been able, the elements of European education. Among the institutions they have established in Bengal, the most important is unquestionably the Bishop's College. The object of this college is to prepare young men, both natives and others, for the Christian ministry, and for being teachers; and to extend the benefits of learning generally. In this college are taught, theology, with the Hebrew, Greek, and Latin languages; history, both ancient and modern, ecclesiastical and civil; the elements of philosophical and mathematical knowledge, and the Oriental languages. Native students are also taught English. The further details of this institution are highly interesting, but we have not space to treat them more at large. It seems clear, that the only hope of essentially improving the intellectual condition of the Bengalese, as a nation, is in the prospect of breathing into the old system of native instruction the spirit of European education, by means of model institutions like Bishop's College; and even their usefulness may be, and probably is, somewhat diminished by a too exclusive regard to the interests of a religious sect.

We have thus selected two or three facts from the great mass which Mr. Adam has presented us, not to convey any adequate idea of the extent of labor expended in his work (which reached us at a late hour), but to give a glimpse of the state of things which that work indicates. We shall probably take some future occasion to return to the subject.

---

6. — *Sparks's American Biography*. Vol. V. *Life of John Eliot, the Apostle to the Indians*. By CONVERS FRANCIS. Boston; Hilliard, Gray, & Co. 1836. 16mo. pp. 357.

OF the remarkable men with whose names the early period of our annals is adorned, no one shines with a purer lustre than John Eliot. He had the vigor of character, the stern adherence to duty, the strictness of daily conduct, and the high religious faith, which belonged to the Puritans; but these noble qualities were softened by and blended with a gentleness of temper and charity of feeling, which are commonly supposed to belong to a more liberal and enlightened age. His mind was adorned with